

THE
VINDICATION
OR
DEFENCE
OF
ISAAC CASAVBON,

AGAINST

Those Impostors that lately published an im-
pious and vnlearned Pamphlet, Intituled
The Originall of Idolatries, &c.
vnder his Name,

By *MERIC CASAVBON* his Sonne.

Published by his Maiesties Command.



¶ Imprinted at London by *Bonham Norton*, and
Iohn Bill, Printers to the Kings most
Excellent Maiestie. 1624.

1743 Samuel Tallon in His Book Price Two Shillings and Six pence

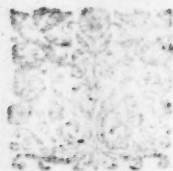
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Printed at London by Benjamin Norton, and
John Bell, Printers to the Kings most
Excellent Majesty. 1694.



T O
THE MOST HIGH
AND POTENT MONARCH,
JAMES

By the grace of God, King of
Great Britaine, France and Ireland,
Defender of the Faith, &c.

Most gracious Souereigne,

That which I haue here
in a few dayes writ-
ten for the Defence
of my Father, I ac-
knowledge to haue proceeded from
your Maiesly, as the first Author of
it; who beeing so highly offended at
the iniury which Calaubon's name

THE EPISTLE

received, that by your Royall authoritie the deceitfull plotters of it were duely punished, I thought it would be some reproach to mee, if a Sonne should conferre nothing to the pious vindicating of his Father. And yet it is not so much the defence of him, that I haue bere undertaken, as the vindicating of the Truth it selfe, which your Maiessty hath so much disdained, though in a good cause, to haue beene so ill handled by a furious and inconsiderate writer. Our Aduersaries shall be more indifferent to you hereafter, if your Royall Maiestie be offended with the forgeries which they bring to maintaine a bad cause, when You are so much offended with the falshoods that are brought
against

DEDICATORIE.

against them by others, that would otherwise seeme to haue vndertaken the defence of a good cause. And though such may please themselves with their owne fancies, whom any thing wil please that maketh for the vpholding of such a Religion as they professe; yet it was most proper for your Sacred Maiestie (whose Learning and Loue of purer Religion are of equall eminencie) both to detect, and to shew your Royall indignatiō against these Impostors, that were cloaked ouer with so faire an appearance. Surely happy is our Cause, that hath such a Defender! For who can now doubt of the Truth of that doctrine, which must haue nothing to defend it, but the Armes of Truth it selfe? Where-

THE EPISTLE.

fore I present unto your Maiestie, with all humility, that which I haue herewritten for the Truth, not onely because You were so graciously pleased to accept it before it came to publike view, but chiefly that I might oppose the Authoritie both of Your Sacred Power and exquisite iudgement against those Impostors, that durst presume to offer a false-intituled Pamphlet to the patronage of our most Noble and Gracious Prince. God long preserve your Maiesty, the greatest of Kings, to flourish with all kind of happines, for these your Kingdomes, and his Churches benefit.

Your Maiesties most humble
Seruant and Subiect,

MERIC CASAVBON.

To
THE MOST ILLVSTRIOVS
AND MIGHTIE PRINCE,
CHARLES,
PRINCE OF WALES, &c.

May it please your Highnesse,

Have endeauoured, as my duty was, to free my Father from that suspicion of impietie and ignorance, which the late Booke, falsely attributed vnto him, had well-neere brought him into. And I doubt not, but by this meanes I haue obtained so much of all men, as hereafter not to doubt, but that Casaubon hath bene much abused, to haue such a preposterous birth fathered vpon him. Yet to little purpose were all that I could say or doe, if in the meane time this masked Pamphlet should passe through all mens hands vnder your Highnesse Authoritie; such being the impudence of this Impostor, that hee durst venture to inscribe it to your Highnesse Patro-

Patronage, the better to decciue the world. But
since without all question your Highnesse is so
farre from patronizing such kinde of men, that
You detest as well their fraudulent dealings,
as the impietie of the Booke it selfe; I presu-
med of Your Gracious acceptance, if I should
present vnto You this Defence of my Father
against them; that such Impostors may know,
how Vainely they haue sought for patronage of
their forgeries from Your Highnesse Authori-
tie, which they shall perceiue You haue bestow-
ed vpon the Defence of the Trueth. God
grant vnto Your Highnesse, as to the most glo-
rious of all Princes, a life of many and many
yeeres, with his perpetuall and fauourable as-
sistance of You in all things.

Your Highnesse
most humbly deuoted,

MERIC CASAVBON.



THE
DEFENCE AND
VINDICATING

of Iſ. CAſAVBON;

Againſt thoſe Impoſtors, that lately published an impious and vnlearned Booke, intituled, The Originall of Idolatries, &c. vnder his name.



Nto how great and various iniuries the names of well-deſeruing men are ſubiect after their death, I would it had been my hap to haue learned any other where, then to haue had ſuch neere experience of it at home. I was in good hope my care had been at an end, in anſwering their ſundrie calumnies, that being of a contrary part, ſet vpon my Fathers name like *open* enemies; yet theſe,

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inaſ-

inasmuch as they *professed* themselves his aduersaries, and were cleane opposite against him in the case it selfe, seemed to bee the lesse dangerous, and not so much to be feared. But now I must haue to doe with other manner of men, that pretending nothing lesse then any malice or hatred against him, haue vnder faire shews of *good-will*, most grossely abused his estimation & credit. But the lesse suspicion there is of an iniury, the greater is the iniury done to a man, and the more hainously to be accounted of.

Not many weekes since there was a Booke published vnder the name of *Isaac Casaubon*: Which for the Argument was not altogether vnlike those workes of his, that he had partly published already, and partly vnder taken to write, as I shall shew hereafter. And for the place, who would imagine that any thing should come foorth in Print at *London* to *Casaubon's* disgrace; where, as long as he liued, hee was so much esteemed of by his Maiestie, and the chiefe of the land,
and

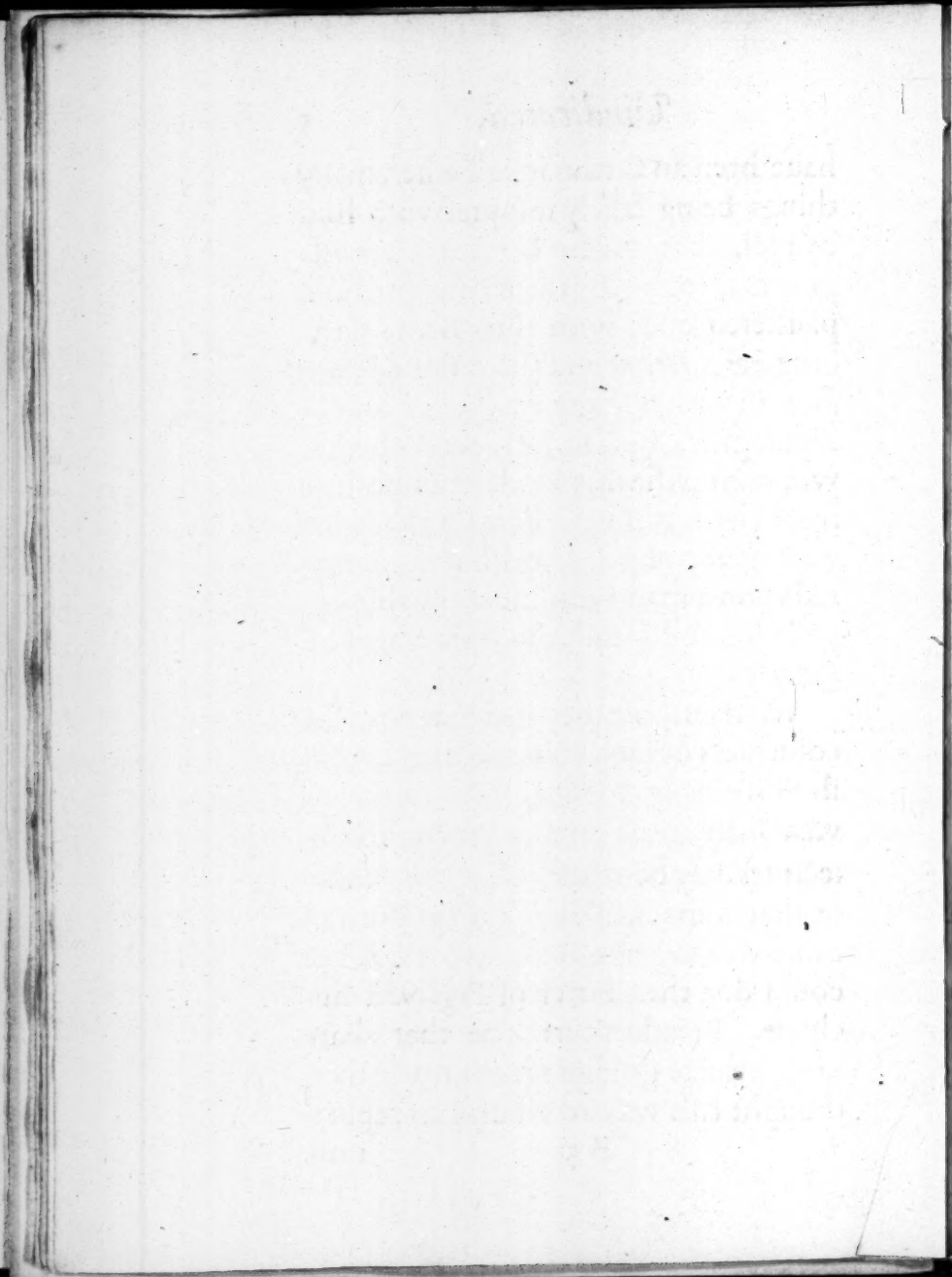
and now hee is dead, I hope I may say his memory is precious to all honest men? And besides, for him that procured the booke to be set foorth, hee is so profuse in his praise, that a man would thinke hee meant him no small addition of glory by his large commendations. But if you once reade the booke it selfe, you shall soone see it is such kinde of stuffe, as cannot bee imagined to haue been my Fathers, without his great shame and infamie, being a Pamphlet full of such grosse ignorance, malignity, and most insolent desire of nouitie in Religion. Surely the Author of it deserues the name of a Schismatike, (that I may say no worse) and whosoeuer hee was, is worthy to bee punished for such a one, as being no lesser enemy to the Church of *England*, then hee is iniurious to my Fathers good name.

But that the Reader may wonder the lesse at it, it is no new thing for bookes of nouell and vnfound doctrine to bee fathered vpon such men that be free from

error, and found in their opinions. Eue-
ry one of the worst and vilest Heretikes
were wont to vse this craft long agoe,
to maske vnder other mens names of
esteem and authority, that so they might
the better insinuate their pernicious do-
ctrines into them that little vnderstood
what they were, and seduce the simpler
sort of people from the right way. And
thereupon it came, that so many bookes
fraught with pestilent doctrine were at-
tributed of old, to the holy and ortho-
dox Fathers, and at this day goe a great
number of them vnder their names; ma-
ny whereof at the first perhaps might be
their owne, but afterwards came to bee
so corrupted and adulterated by other
mens impurities, that like bastards their
owne reputed parents would not ac-
knowledge them. Of which thing euen
Origen alone may bee a sufficient exam-
ple; who was long since numbred a-
mong the Arch-heretikes themselues,
and yet both by ancient and moderne
writers is most strongly defended to
haue

haue been an Orthodoxe Father, many things being falsely imputed vnto him by Heretikes, and his Bookes otherwise pure and sound, by them corrupted and plaistered ouer with their owne dawblings; as *S. Ierome* and *Vincentius Lirinensis* with others haue written of his old Apologists. But, to be short, whether wee exemplifie this kinde of imposture by old or new times, I dare say, that there was neuer any bastard-booke fathered vpon a man with more notable impudence and fraud, then this was vpon *Casaubon*.

What purpose they had that were the contriuers of such couzenage, and what should chiefly moouue them to doe so vnworthy an act, many probable coniectures may be made. It is not vnlikely that some sculking crafty Puritan came stealing out with it, to trie if hee could doe the Church of *England* a mischief. Peraduenture one that bare some priuate grudge against my Father, thought this way to wound his reputa-



tion. Or rather it is most likely that some vnletter'd fellow, some sharking companion, lighting vpon an old moth-eaten Pamphlet, which hee thought to be some great treasure, and hard to be come by; and agreeing with a Sordid Bookefeller to get it reprinted; thought it best to put some mans name of note before it, that so their gaines, which they gaped for, might come in the faster by the sale. And this last (howsoeuer the other two coniectures goe, for there may be more in it then this alone) they that haue had to doe, and enquire into the matter, haue found to bee most certaine and true.

In the mean^{time}, who would not lament to see what a miserable case we are now adayes brought vnto, when such base fellowes as these, that neuer had any thing to doe with learning, nor honestie neither, shall take vpon them to iudge what Bookes may benefite the people, and deserue to bee published? Vnhappy Theologie! which must be
made

made a refuge for Runagates; and, whether shee will or no, be forced to patronize the base seruice of such dishonest Mountebankes, that doe so shamefully prostitute her to their gaine and filthie lucre. The fault whereof, it is a grieue to see, how in a maner it comes from the very people themselues, who hauing once got it by the end, that there is no smal religion in making long discourses, and in ostentation of much reading, gape after such nouell Pamphlets as fast as euer the Athenians did after newes. And so no marueile if wee haue euery day such dry kickses & abortiue broods sent vs into the world, when there are so many to buy them vp, as children doe babies and toyes. But to make it no wonder, that these Impostors were in such hope to coulsen and deceiue the vnskillfull multitude at ease; is it not beyond all the degrees of impudence, that they should goe about to make Them Patrons and witnesses of their fraud, whom they should much rather haue feared

feared to be the Reuengers & iust Puni-
shers of it? Lord! what a licentious age
doe wee liue in! that such a lurking ob-
scure fellow (for hee is famous and
knownen for nothing but villany) should
dare to inscribe his Booke, which hee
knew to be but forg'd and counterfeit,
to our most Noble and Pious Prince, be-
sides many other great Lords, and all in
hope of reward and gaine! But to let
passe this iuggling knaue, that sets vs
foorth his wares and toyes with such a
vaunting kind of language, and to come
vnto the Booke it selfe.

Certainly I suppose there is no lear-
ned man, specially to whom *Casaubon* or
his Writings were not altogether vn-
knownen, that can bee so sencelesse or
grosse, but vpon the first reading of this
Booke, hee will presently both perceiue
and detest the fraud of these cheating
companions. And therefore had the
Booke come into their hands onely that
were able to iudge of such matters, and
to discern truth frō falshood, I might
haue

haue saued all this labour. But inasmuch as the Booke came forth in English, and was snatched vp so fast by the vnlearned multitude, and is now by their rash iudgement so much commended and approoued; I haue heere briefly vnder-taken the examination thereof, both to rectifie the ignorant, and to vindicate my Father from suspicion of impietic; that so at last the vizard being pulled off the Pamphlet, it may appeare to all, as it is, in its owne naturall likenesse.

And first I must seriously confesse, that for the originall Author of the Booke, I neither know him, nor euer heard the least rumour of him, what hee was, *atq; an albus*, French or English, or whether he be yet aboue ground or no; lest haply some might suspect, that I vented any priuate malice of mine owne, while in defending of my Father, I seeme to write something sharply against one whom I know not.

For his Religion, I thinke it will satisfie a great many, and be enough for his

commendation too, to say, hee was no Papist, but rather a fierce enemy to them all. Indeed this may be enough for them, that thinke a man presently right and orthodoxe enough, if hee doeth but once profess himselfe an Aduersarie to Poperie; it being their custome to measure the integritie and soundnesse of a mans Religion by his hatred against Papists onely. And it is to bee feared, lest that the Booke, being written against the Sacrifice of the Masse, as the Title of it pretends, because I neither approoue the Booke, nor acknowledoe it to be my Fathers, both Father and Sonne, as men taken napping, be by some Puritans reputed for errant Papists. But howsoeuer it were a fault, to giue any occasion of scandall vnto the weakest members in the Church, yet the loue of trueth must more preuaile with me to vndertake her defence, then the prauirie of other mens iudgements to deterre me from it. In my opinion he defined vertue well, that said it was the meane betweene two extreme

treme vices, which is not onely true in
 Morall and Practicall, but in some In-
 intellectuall vertues also, of which kinde
 the right apprehension of Trueth is.
 And therefore it is no marueile, if they,
 which take that way in matters of Reli-
 gion, doe oppose themselues against
 two extremes, and haue two extremes
 opposed against them. Yet hee that
 keepees this middle course, howsoever
 he may perhaps differ in opinion from
 either side, yet in charitie he may be v-
 nited vnto both. And for no other cause
 is hee more maligned by the hot-spurres
 on either part, then for seeking to pro-
 cure peace and concord betwixt them,
 and for doing his best endeauiour to
 make vp the great schisme and rent of
 the Church, that againe wee might
 come to be all one body. Which misery
 an olde Father was wont long agoe to
 lament in these words, that may be very
 well applied to our times. *Orat. 3.* (sayth *Nazianz.*
Nazianzen after hee had done speaking *Orat. 3.*
 of mens maintaining their sides and fa-
 ctions)

ctions) *explanatio* is *alio* the *superior* *magis* *quod*, & *magis* *superior*, & *magis* *superior*, & *magis* *superior*, &c. That is, *Whoſoener keeps a middle courſe, and follow after peace, are ill roſed on both ſides, being either contemned, or fiercely oppoſed; of which number we being, &c.*

For the Papists, I haue nothing to ſay to them now. But I haue heere to doe with ſuch kind of men, who ſtriuing to runne as farre from Papists as they can, haue alſo vnaduisedly runne withall beyond the bounds of Truth. Theſe are the Men, that with incredible pride and arrogancy deſpiſe all Antiquity; that moſt ſuperciliously contemne the ancient and holy Fathers, that ſtudie all they can how to abrogate and abandon all the ancient Conſtitutions of the Church; and in the meane while, that arrogate to themſelues a power of making what Lawes they liſt, of appointing Ceremonies at their pleaſure, and of bringing in ſuch a diſcipline, which the Chriſtians of olde neuer heard of, as if they had beene created the only perpetuall Dictators

tors and Gouvernours of the Church of Christ. And though they have no regard at all of any publique tranquillitie, refusing to giue way but to the least thing that may make for the peace and vnitic of Christians, yet neuertheles they would faine beare vp their credit, and for a colour of their bad intents, make vs beleue they are wondrous zealous men. Of which sort of men that he was one, whosoeuer was the Author of this Booke, which these Impostors haue published vnder *Is. Casaubons* name, and that he was no meane one neither, but a chiefe champion among them, I thinke no body will make question, that will but runne ouer the booke, and of those infinite places which prooue the same most plainely, will but a little more narrowly marke a few. There being I suppose scarce any writing extant in this kind, which doeth more clearly and euidently argue, what an insolent, peruerse, and rash Author it had. A man would verely thinke that hee was one,

whol had proclaimed open warre and defiance to all Antiquitie, or one that being starke-staring mad with noueltie and fury, would abandon all the ancient Customes and Constitutions of our Forefathers.

The Booke indeed by the Title is pretended to be written against Papists, but in effect it prooues as aduerse to the Primitive, as to the Popish Church. And whereas the Church of England, cutting off such corruptions as crept in vpon her in declining ages, hath retained many of the Sacred Rites and Ceremonies which the ancient Church had, yet she is also cunningly stricken at through the Papists sides, with so much the more danger, by how much the more craft and close subtiltie it is done.

Therefore let this be the first Argument of all the rest, to prooue, that *Casaubon* neither was, nor could be the Author of this Booke. For who was it that euer reuerenced the gray haire of Antiquitie more then hee? Who euer, with-
out

out iniuring the holy Scriptures, esteemed more highly of the ancient Fathers? And for the Church of England, what should I neede to speake of it: whose Doctrine and Discipline, Rites and Ceremonies hee did so much approue and embrace, that hee could neuer seeme to himselfe to haue commended and magnified it enough. Though there were none of his workes and writings left behind him, out of which it might be gathered and demonstrated what his mind was herein, yet there be many graue and religious men still liuing, whom I could call to witnesse, how often they haue heard him professe and declare at large, that he was thus affected. But there will be no neede of that, seeing his owne Bookes are euery where extant to confirme it. For howsoeuer hee had neuer any occasion offered him purposely and *ex professo* to handle this Argument, yet seeing all his Workes that belong to matters Ecclesiasticall and Diuine, haue nothing in them, not onely contrary, or auerse

auerse from the vse and customes of this Church, but what is altogether agreeable to the Canons and Constitutions of the same, and which, as occasion is offered, doe euer and anon defend them; the intelligent Reader will easily perceiue, how willingly hee submitted himselfe vnto the Forme thereof, & rested wholly content with it.

And for this purpose there are not wanting most certaine proofes and testimonies occurring in many places of his writings, which will be enough to stop vp the mouthes of the most impudent gain-sayers. As when in his Preface to his Ecclesiasticall Exercitations, written to his Sacred Maiestie, he saith, *Qui Ecclesiam habeas in tuis Regnis, partim iam olim ita institutam, partim magnis tuis laboribus ita instauratam, ut ad florētis quondam Ecclesie formam nulla hodiē propius accedat, quā tua, inter vel excessu, vel defectu peccantes mediam viam secuta. Quā moderatione hoc primum affecuta est Ecclesia Anglicana, ut illi ipsi qui suam ei felicitatem inui-*

inuidēt, ſæpe tamen ex aliarum comparatione illam cogantur laudare: deinde &c. that is, Who haue in your Dominions a Church ſo eſtabliſhed by former ages, and ſo ſetled by your Maieſties Royal paines and care, as no Church this day vnder heauen comes neerer to the flouriſhing eſtate and face of the Ancient then yours, which hath taken the middle way betwene them that went aſtray on both handes by exceſſe or defect. By which moderation the Church of ENGLAND hath got this ſpeciall aduantage, that euen ſuch as enuy her happineſſe, are neuertheleſſe oftentimes conſtrained to magnifie her in comparison of others. Beſides &c. Whereunto theſe words agree in his Epistle to Cardinall Perron, written, though in his Maieſties name, yet according to his owne ſence and meaning; *Certo, clarè ac liquido ſibi conſtare, ſi nota inuidentur, & verè neceſſaria ad ſalutem ſpectentur, aut etiam ad decorum Eccleſiæ, nullam in orbe terrarum (Deo vni ſit laus & gloria) inuentam iri, quæ propius ad fidem, aut ſpeciem antiquæ Catholice accedat &c.* That it was moſt

D

plaine

plaine and manifest vnto him, how for matters essentiall, and truly necessary to saluation, or belonging also to the beauty and decency of the Church, there was (God be thanked) none in all the world to be found, which came neerer to the faith and face of the ancient Catholike Church, &c.

It wil not be amisse here to set downe his iudgement about some certain Rites and Ceremonies, which as occasion serued, he wrote and inserted into his *Ephemerides*; from whence what bee thought of all others in that kinde, may be easily coniectured.

Octob. 31. An. 1610. *Diem sacram non malè posui Dei beneficio: sum enim inuitatus hodiè, vt interesssem sacris, quæ facta sunt ad consecrandos Episcopos duos Scotos, & Archiepiscopum Scotia. Vidi illos Ritus, & Impositionem manuum, & Preces in eam rem. O Deus, quanta fuit mea voluptas! Tu Domine Iesu, serua hanc Ecclesiam, & Catharis, qui ista rident, da bonam mentem. God be thanked, I haue spent this Holy day well. For I was this day inuited to be present at the sacred solemnities*

solemnities of the Consecration of the Archbishop, and two other Bishops of Scotland. I saw the Ceremonies, the Imposition of hands, and the Prayers made for that purpose. O God, what a pleasure it was to me, to behold it! Preserve thou this Church, O Lord Iesu, and turne the hearts of the Puritans, that deride such things as these.

Ian. 4. An. 1611. *Gratias tibi, Domine, quod hodie ad sacram mensam sum admissus, & Corporis Christi, sanguinisq; factus sum particeps in Ecclesiâ Anglicanâ, cuius Formulam heri diligenter meditatns admodum probavi, & ordinem agendi mirè laudavi præceptâ apud alios consuetudine. Thanks be to thee, O Lord, that I was this day admitted vnto thy Holy Table, and made partaker of the Body and Blood of Christ in the Church of England, the Forme of which Administration, hauing read it ouer yesterday, I did highly approue and commend aboue that custome which others vse.*

And not onely these things which concerne the Church of England, but those also wherein hee had to doe with

our Aduersaries alone doe sufficiently argue for his defence. Euē by his whole manner and *genius* of writing euery body may knowe that the booke is none of his. For who cannot tell, with what great moderation and mildness *Casaubon* was euer wont to treat of Controuerſies in Religion? insomuch that many preposterous Puritanes, out of their ignorant and mad zeale, did blame him for it, and from thence tooke occasion to suspect him more then they had reason to doe. But this was the way that hee tooke, and hee perswaded himselfe it was the best and safest way that could bee taken, both for the finding out of truth, and the redresse of error; to follow that path which meekness and moderation either led him, or went along with him in, without all affection or partiality either way; supposing that such as tooke any other course, did put pace in a dangerous and slippery path, and put others further out of their way that were gone astray one from another.

Now

Now if a man should run through the whole rout of Nouellers, and diligently make inquiry into their writings, I think there could not one bee found for furie, and malice, and bitterneſſe againſt his Aduerſaries, to bee compared with this *Counterfeit-Caſaubon*; then whom neuer was any man more childiſhly and fondly in loue with his owne fancie, or more bent to his faction. It is but a ſmall matter, that he hath rail'd a little more bitterly then became a modeſt man, againſt ſuch things as were worthy of blame; but ſo infinitely to bely his Aduerſaries, and to put ſuch forged crimes and calumnies vpon them, was vnſufferable, ſpecially in ſuch an vndertaker for the Trueth of Chriſt. Such manner of dealing with Aduerſaries, though it may be pleaſing to ſome hotte fiery Zelotes, whom learning neuer taught any modelty, yet wiſer men cannot but condemne it, as being fitter to ſpoyle, then to helpe or defend a good cauſe. For if there bee ſtrict Lawes provided againſt

such colluding pleaders, that pretending to helpe a man, do of purpose leaue out that which should most make for his cause, and bring nothing but false allegations for his defence, so to betray his right to his Aduersaries; what is to be done with such vndertakers of Controversies in Religion, that either of purpose, or through grosse ignorance let passe those Arguments that be solid, and of greatest moment, and come in with such idle poore reasons, as euery childe may answer and blow away? Ought not the same Law (when the case is the same) to be made against these men, as betrayers of an honest and good cause? What readier way then theirs can be imagined wholly to alienate our Aduersaries mindes from vs, that being overcome with the truth on our parts, began somewhat to incline vnto vs? *Caius Fabritius* is highly commended vnto vs by the writers of old times, for his vertue and magnanimity, in scorning to accept of that victory in a doubtfull battell, which

was

was offered him by the perfidie of a trecherous fellow. And is it not a shame now adayes, that Christians contending with Christians about the Trueth of Faith, should vse lesse faith and conscience one towards another, then the Pagans themselues were wont to doe, who regarded nothing but their owne wordly praise and honour?

Can there then be any body so iniurious to *Casaubon*, or so quite bereaued of his owne iudgement, as to thinke these things, that smell only of a furious Sycophant, and a most impudent Calumniator, could come from him? Frō him, I say, Whose mildnesse and moderation in matters of Religion is so euident in all his writings, that to take any paines to prooue it, were but to wasse time, and to light a candle in the Sunne.

And howsoeuer it befits not the modestie of a sonne to contend about the learning of his Father; yet I hope I may haue leaue, without the breach of good manners, to say that hee was no meere
 Blocke,

4
Blocke, or such a one as had no good learning at all in him; which, let but be once granted mee, and I doubt not of the good successe I shall haue, in vindicating his name and estimation from these Hucksters handes, that put this booke vpon him. A booke which is so full of excessiue ignorance and stupidity, that whereas euery thing in it (except a few scraps taken from others) argue a most vnlearned writer; there are many things besides, which I wonder how they could come from a man that was sound in his senses: if yet he is to be thought sound in his senses, whom this pestilent madde puritanisme hath once possessed.

But I suppose the Reader expects, that for the better confirmation of what we say, we should produce some Examples out of the Booke it selfe, concerning these things, wherewith we haue all this while charged the Author of it. It remains therefore, that we briefly runne the Booke ouer, rather pointing at the places,

places, then vndertaking any refutation of them.

IN the first part of his Booke hee reckons vp all such things, which either happened by occasion, or were directly ordained by God in the olde Law, ha-
uing some mysticall or typicall signifi-
cation in them; as the Trees of Life and
Death, of Knowledge of Good & Euill;
the Rainebow; the Feast of vnleauened
Bread; the cloudie Pillar that went be-
fore the Israelites in the day; the flame
of Fire that guided them in the night;
the diuision of the Red Sea; the heauen-
ly Manna; the water that gushed out of
the Rocke; Oblations and Sacrifices of
diuers sorts; the Temple of Ierusalem;
the Priests vestments; the water of clen-
sing, &c. And all these he will haue to
bee no lesse truely and properly called
Sacraments of the olde Testament, then
Circumcision and the Passeouer were;
in place whereof were instituted those
two Sacraments of the new Testament,
Baptisme, and the Supper of the Lord.

Page. 2, 3, &c.
8, 9, 21.

I am not ignorant what a large signification the word Sacrament hath; but neuer (that I could learne) were all these promiscuously accounted, and reckoned vp among the number of Sacraments by the Fathers; and while I weigh this mans words a little better, I finde by most certaine consequence, that his meaning and purpose was, in making all *Sacred Signes* to be true Sacraments, withall to make vs belecue, that the Sacraments of the New Testament are nothing else but meere naked *Signes* and *Figures*. Neither is there any other meaning to be collected from him in all his passages about the holy Sacrament of the Eucharist. For howsoeuer he would sometimes seeme to be farre of another minde, when hee vseth the words, *really* and *truely*; yet he applies them no otherwise to the Sacred Symboles of the Supper, then hee doeth to any of those Shadows and Figures of the olde Law; acknowledging no power in them of *really exhibiting*, but of *signifying* onely, as
pag. 36.

pag. 36. or really signifying, at most, as pag. 81. vpon which ground, that is to say, that there is no more vertue in the Eucharist, then in those *Signes*, he thinks hee hath most learnedly and strongly confuted the new opinion of Transubstantiation, (a conceit otherwise most absurd and grosse,) because forsooth there was no Transubstantiation in the Tree of knowledge of Good and Euill, none in the Manna, or in the Rocke that flowed with water, or in the brazen Serpent, &c. As if it were not easie to answere our Aduersaries truely out of S. *Augustines* owne wordes. *Prima Sacramenta cum suo aduentu Christus impleuisset, ablata sunt; & alia sunt instituta, Virtute maiora, vtilitate meliora, actu facilia, numero pauciora.* The Sacraments of the olde Law being accomplished by the comming of Christ, are taken away; and others ordained in their place, which be greater in power and efficacie, better for our profit, easier for performance, and fewer in number.

Pag. 85, 86.

S. Aug. contra Faustū.
lib. 19. c. 13.

But to make an end with him in this point: His onely doctrine is, That by faith wee doe really participate of the bodie and blood of Christ, and be made one with him; and that the signes and symboles of this our coniunction and fellowship are in the Eucharist: whereas wee doe not call them *Signes* onely, but belecue them further to be the very *Instruments* and *Meanes* of our Communion with Christ; which is the same that the Primitiue Church teacheth, the doctrine of the Church of *England*, and the Beliefe of *If. Casaubon*, as may be seene in his † *Exercitations*, and his || *Epistle to Card. Perron*. For them that haue such base and abiect thoughts of this diuine Sacrament, it is no maruell if they can finde nothing to wonder at in it, as this Scribler elsewhere doth grant, and some do much more impudently affirme; but the godly Fathers, being wont to call it *tremendū Mysterium*, a Mystery ful of horror and dread, would not haue vs once to thinke vpon so great a matter without a holy and sacred feare.

In

† Exerc. 16.
|| Num. 47.

In his third Chapter, going about to shew, how from time to time, the Signes & Sacrifices of the old Law were depra-ued, and subiect to corruption, without any iudgement, or discretion at all, hee reckons vs vp a number of sins and offences, of a farre different nature; which neuerthelesse he will needs haue properly to belong vnto the Sacraments; as the Loathing of Manna, and the Peoples murmuring that followed; the sinne of *Achan*; the impiety of the sonnes of *Heli*; the rash attempt of *Uzzah*, and others the like; among which *Iephthē's* vow, and *Gedeon's* garment are numbred for corruptions of Sacraments. And hither hee referres that of *2. Kings 17. 17.* Pag. 10. 11, &c.

Where the Israelites *made their children to passe through the fire*, which this fellow calls *Purgatorie Fire*, and saith, that from it was deriued the opinion of the *Alcoranists* and *Mahometans* at this day for *Purgatory*: meaning by his *Alcoranists*, the Papists of our times. For so hee calls them else-where, them and their Ritu-

Pag. 63. 65.
66. 70, &c.

alls, *Durand's Alcoran*, *Titelman's Alcoran*, &c.

In his Seuenth Chapter, hee cites vs his Ecclesiasticall Commentaries, and *Pag. 50.* hee sends vs vnto them againe. Tis very well. Still haue wee the aduantage, & euery where matter enough to detect the fraud of these Impostors. For whose soeuer these same Commentaries be, sure I am, they bee none of *Casaubon's*. Hee neuer published, neuer wrote any Ecclesiasticall Commentaries. But I am afraid lest these Commentaries and those of *Elasopolitanus*, bee twinnes, out of which the Author of this booke himselfe confesseth, he had euery thing to make vs vp this Pamphlet, such as it is. What these Commentaries of *Elasopolitan* are, I thinke no body yet euer knew, or is like to know, being at least so vnknowne and vnheard of, as the very name of the man seemed strange and monstrous to all learned mens cares that I could meete withall.

In his Epistle
to the Reader.

In the same Chapter, among the superstitious

perstitious Ceremonies of Baptisme heretofore brought into the Church, he Pag. 27. 28. numbred vp *Chrisme*, *Exsufflation*, and *Exorcismes*; which though they were not vnderferuedly taken away by the Church of *England*, when they began to bee abused vnto ridiculous superstition; yet inasmuch as they be knowne to haue been of very great Antiquity, it was not the part of a modest man to raile vpon them for *abominable* things, specially as they were vsed in the Primitiue Church. Certainly the old godly Fathers, *S. Cyrill*, *S. Basil*, *S. Ambrose*, *S. Augustine* and others (a little better Doctores of Religion and Piety, I trow, then our new vpstart Zelotes) would neuer haue admitted or allowed them, if, as this man affirms, they had been first inuented to adulterate the true vse and prime Institution of Baptisme. And for *Casaubon* it is not likely that hee would euer haue giuen any such censure of these Ceremonies against the manner and custome of the ancient Fathers, whom how much he reuerenced, hee

hee hath elsewhere made knowne in matters of greater moment.

Pag. 18.

But weemust not here let passe this one most notorious example of the sencelesse stupidity and malignitie both of this lewd and idle writer. *Wherefore O you Misſalians* (saith the man) *haue you foisted in oyles into the holy Sacrament of Baptisme, imitating herein the heresie of Marcus and Marcolus, who commanded that Infants to bee baptized should bee anointed?* In his Margin hee sends vs to *Epiphanius*. *Μάρκος ὁ καὶ αὐτὸς Μαρκοῦτος καλεῖται.* There was one Marcus (saith Epiphanius) of whom the Marcolians were so called. Now who would not wonder what a monstrous blinde bayard this fellow is, to make vs proper names of denominatiues? as if a man should say, there were two certaine famous Heretikes called *Arrius* and *Arrianus*. But what is the madnesse of the *Marcolians* to the ancient custome of the Orthodoxe Fathers? The *Marcolian* Heretikes vsed not their oyle for an indifferent Ceremony in Baptisme, but made the

the vertue and efficacy of the Sacrament to depend vpon it, inſomuch, that ſome of them neuer baptized their yong beginners, if they were once anointed after their owne faſhion with oyle. *ἡ δὲ ἁγία ἑὸς*

ἡ ἁγία ἑὸς ἁγία ἑὸς ἁγία ἑὸς, ſaith Epiphanius there; *Some of them thinke Baptiſme ſuperfluous.*

A little after hee doth malapertly inueigh againſt the ancient Biſhops, as if they had permitted women to baptize: which is a mere falſe tale. *Tertul. de vel. virg. Non permittitur mulieri in Eccleſiā loqui, ſed nec docere, nec tingere, &c.* It is not permitted to a woman for to ſpeake in the Church, or to teach, or to Baptize, &c. In a caſe of extreme neceſſitie the very ſame Father ſaith, that Laymen might doe it. Wherupon the Church of England, howſoeuer it alloweth not women or Laymen to baptize, yet ^{that} ~~the ſame~~ being once done, when neceſſity ſo requireth, it doth not belecue it to be void, ^{as a matter} ~~or to haue~~ ^{of no} account ^{at all} ~~made of it~~. In the meane while, what a wicked and vngracious

Pag. 29.

companion is this same *Pseudo-Casaubon* of ours, so impudently to bespot the integrity of the ancient Church, with the foule imitation of the Montanists, Marcionists, Cataphrigians, and such other rabble of Heretikes, who permitted their women, and ~~they~~^{the} their whores too, to doe any thing whatsoeuer?

Pag. 30.

Then in his Eighth Chapter, as if hee had all this while thought himselfe too modest, he begins with open face, as they say, and a tongue past all shame to flie vpon the venerable face of Antiquity. And first of all, see how brauely he giues the onset. *Wherefore when errors came in and preuailed euen in the Apostles times, Let no man hereafter thinke it strange, that the Apostles Successors frō time to time adulterated the true vse, and rites of the holy Sacraments.* As if it were all one, that there were some Heretikes in the Apostles times, and that the Apostles Successors were Heretikes themselves. No body will deny but that there haue beene Heresies from the beginning of the Church, or at least haue sprung

sprung vp not long after : But if the
 heads of the Church, immediatly succee-
 ding the Apostles were tainted, what
 hope is there, that the rest of the body,
 specially in after ages may bee sound?
 Wherefore that which hee repeates by Pag. 32.
 and by againe, ~~we~~ will not care to grant
 him, that there were from the beginning
 of the Church many and infinite cor-
 ruptions crept in; but, by his leaue, none
 of them were receiued by the Church,
 or approoued by the godly Bishops, and
 sound members of the same. It is the
 open profession of the Church of *Eng-
 land*, that shee doth wholly assent, and
 firmly adhere to the doctrine of the
 first foure hundred yeeres, and more.
 That which the holy Fathers of those
 times deliuered, and taught with com-
 mon consent, shee willingly imbraceth.
 That which they did not teach, shee
 forbids to be now taught vnto the peo-
 ple, as necessary for them to beleeuē;
 which is apparant by that goldē Canon
 of hers (as *Casaubon* was wont to call it)

In the Chap-
ter of Prea-
chers.

made in a Synode *Anno 1571.* and set forth together with the *Articles* of Religion, and confirmed by subscription of all: whereby all Preachers and Pastours are bound, *That they should neuer teach any thing, as matter of Faith religiously to be obserued, but that which is agreeable to the doctrine of the Olde and New Testament, and is collected out of the same doctrine by the Ancient Fathers, and Catholike Bishops of the Church.*

Pag. 31.

But a Gods name, what are these so great corruptions of the Primitiue Church, which this same swinger of Antiquitie hath made such a stirre withall? *Next and immediatly* (so hee sayes) *after the Apostles times there was a contention about a certaine Compromission of dayes, when this holy Sacrament was to be celebrated, and then they began to make Holy-dayes, and appoint dayes of fasting, &c.* That there were any dayes appointed for the celebration of the Eucharist in the Primitiue Church, or that there arose any contention among the Bishops about it, I
thinke

thinke is this idle mans fancie onely,
and that no sufficient testimonie can be
brought to prooue it. For the innocen-
cie and puritie of these first ages was
such, that as the ancient Fathers and o-
ther writers doe witnesse, not onely any
day, but euery day was appropriated to
this Sacred Celebration; the Christians
then for the most part neuer missing a
day, but they did communicate. A long
while after, when deuotion began to
waxe cold, there grew a necessitie of ma-
king Lawes, to meet with the peoples
contempt of so great a blessing. Then
were times appointed, chiefly to tie those
that were so negligent and auerse of
themselues. But this dull Asse, liuing
perhaps among such as thought it reli-
gion enough to communicate once a
yeere, whatsoeuer he had read about the
Feast of Easter, which was a long time
variously obserued, hee applied most
fondly vnto the time of receiuing the
Lords Supper, as if that had beene the
onely appointed day for the celebration

of that Sacrament. But (so hee goeth on) the Apostles left vs nothing in writing about Fasting, and Feast dayes. But so would Casaubon neuer haue written in a matter not meerely belonging to Faith, who hath often admired and approoued of that Rule which S. Augustine giueth vs. *Quod vniuersa tenet Ecclesia, nec Concilij institutum, sed semper retentum est, non nisi Apostolicâ autoritate traditum rectissime creditur.* That which the vniuersall Church holdeth; which is not defined by Councils, but hath beene alwayes retained and vsed, we doe rightly beleue to be a Tradition of Apostolicall authoritie. And for the obseruation of the *Hebdomada sancta*, that Great and Holy weeke before Easter, hee freely professeth his mind in his Exercitations. *Ego sanctissimam illam consuetudinem iam inde ab Apostolorum temporibus initia habuisse, aut non multò post facile crediderim. I doe easily beleue, that either in the Apostles times, or not long after, this most holy Custome had its beginning.*

S. Aug. de
bapt. contra
Donat. l. 4.
cap. 24.

Exerc.
pag. 71.

In the same Chapter, hee tells vs that
aPope

Pope *Alexander* the first of that name, who was the fifth from *S. Peter*, (as *Eusebius* writes in his Ecclesiasticall History, lib. 4. c. 1.) and one that was crowned with Martyrdom, as other Authors testifie, that this *Alexander* going about Pag. 33. to reforme the Gospel of Christ, was the first that inuented the mingling of water and wine in the Eucharist. Concerning which custome, what the practise of the ancient Church was, and what *S. Cyprian*, and *S. Augustine* say of it, they that know any Antiquitie cannot be ignorant.

Againe hee tells vs that from this Custome their Abuse sprung vp, *who steeped* Pag. 35. *the bread of the holy Supper in the blood of young infants, and so celebrated the Sacrament.* What a most detestable wickednes of a man is this, to ioyn the monstrous impietic of lewd miscreants, (that went for Christians indeede among the vnskilfull multitude, but were nothing lesse) & the vniuersall practise of Christs Church together! and to ascribe the wicked-

wickednesse of heretickes, to innocent and harmlesse men! So the Pagans of olde, what villanie soeuer any base fellow, that was but thought to be a Christian, had done, they were wont to lay it vpon the true Christians themselves, as the Writers of those elder ages haue so often complained. But so true is it, that this wicked bloodshed of infants sprang from the Custome of the Churches mingling water with wine, whereof hee makes *Alexander* to haue beene the first Inuenter, as that many of better authoritie then hee, fetch the beginning of it from *Simon Magus*, who was a whole hundred yeeres elder then *Alexander*. And it was this *Alexander* also, whom he makes to be the Reuiuer of *Iewish Ceremonies* in the Church, and the first Inuenter of *vnleauened bread* to be vsed in the Eucharist. A wonder the man should be no more afraid of the Allobrogicall Consistory, the Tribunall seat at *Geneua*, where the same bread, according as the olde custome was, is vsed at this day.

In

In his ninth Chapter, to make himself way for that which was to follow, like a wise fore-caster, hee begins to treat of the Religion and Rites of the ancient Roman people: which Argument hee handleth iust like himselfe, having no more knowledge in Antiquitie, then what he could get from *Blondus* and *Alexander*, and such other late Writers, whom he cites euery where for antiquitie, as witnesses beyond all exception: yet for this hee is to bee commended, though for nothing else, that he doeth so ingenuously acknowledge his good Benefactors. But how well this kinde of writing agrees with *Casaubon*, to depend wholly vpon new Writers, and neglect the olde, let them say, that are fit iudges in these matters.

But it made altogether for his purpose, to explicate the Paynim Rites and Ceremonies of the Romans, frō whence hee vndertaketh to deduce the whole Masse, and to conuince it of Paganisme. For his vndertaking, let honest and mo-

derate men iudge how laudable it is. I know hee is not the first, or at least the onely man that hath attempted it, there haue bene those that would needes fetch the whole Religion of the Papists, both in Faith and Ceremonies, from Turks & Pagans. But sure I am, that any such thought was very odious to *Casaubon*, who was neither so inept to belecue any such thing himselfe, nor so malignant to perswade other men to it. Which I speake not, as if I meant to excuse the many and detestable superstitions of Popery: no such matter. But it is one thing, faithfully to reduce errors and corruptions vnto their prime beginnings, which many excellent men haue with great felicitie vndertaken; and another, shamefully to detort; and bitterly to exaggerate all things, for the bringing of them into hatred; which the Author of this Booke hath most impudently done, aboue all others that euer belaboured themselues in this kind. And seeing the Church of England hath retained many things

things in her publike Liturgie, that were before in the Romane Missall, the one cannot altogether be accused of Paganisme, without the opprobrious iniury of the other.

But wee said euen now, and it is too manifest, that this Pamphlet is in most things repugnant to the Church of England. We will briefly point at some of them.

In the eighth Chapter, The keeping of *Lent* is reckoned vp among those ordinances that be *contrary to Christs precept*.

a *Temples* that beare the names of Saints, *a* Pag. 41.

are scorned, and taunted at, as if they were built to the honour of men, and not to the worship of God. *b* *Praying towards the East*, and the *situation of Churches* that way, are condemned for *inventions of superstitious heretickes*. *c* The Titles of *Father*, and *Reuerend Father*, which we vse to giue vnto Ecclesiasticall persons, are traduced, as being deriued from the custom of the Gentiles. *d* *Confirmation of children* *d* Pag. 41.

is hunted at, as the fond deuice of idle men

e Pag. 46.

f Pag. 59.

g Pag. 73.

h Pag. 40.

i Pag. 64.

k Pag. 68.

that had nothing else to doe. f Through the Popes sides all distinction of Order in the Church is pulled a piece, and a partie of Evangelicall Ministers set vp, and maintained as *Ius Diuinum*. f The vse of a Surplice in performance of Diuine Seruice, hee deriueth from the idolatrous Egyptians; and againe, those that brought it first into the Church, hee sayth plainly were men inspired with the spirit of Numa Pompilius, whom hee is euer and anon calling the Magician. h All the Furniture and Ornaments of the Church, as vessels of silver, Hangings and Tapisteries are condemned and scorned. i The vse of Musicke, as well vocall, as instrumentall in the time of Diuine Seruice, hee doeth most reprochfully raile at; & affirmes, that Numa the Magician, and not the Bishops of Rome, was the first bringer of it into Churches. k Dispensations for pluralities of Benefices are but an old renewed custome of the Romane Idolaters with him, and no Constitution of Christians. And these, with such other like monstrous

strous absurdities, he is not onely so impudent to affirme, but he will needs betray and shew such great ignorance also to confirme them with reasons; that a man cannot tell, at what he should wonder most, his ignorance, or his impudence. As for example, first ¹bringing that which wee alledged last of all concerning *Dispensations*, and auouching them to haue come from the Romans, he saith, *ouer these Benefices the high Pontife had vsurped a power to giue dispensation to whom he would, for the holding of two together, as in Titus Liuius it is related of Fabius Maximus, who by a dispensation helde two Benefices, when hee was created Pontife, more then 200. before the Incarnation of Iesus Christ.* These things to be spoken by a Pagan after the manner of our own times, who would not marueile at? But in *Liui* there is no such matter. Hee speakes not one word of a *Dispensation*. That *Fab. Maximus* of whom *Liui* here writes, was neuer any Pontife neither, but died when he was young. In-

1 Pag. 67.

deed his Father, *Q. Fab.* the elder was said to haue had two Priesthoods, as they call'd them, of two kinds nothing like one another; but not two places, or two preferments in the same kinde of Priesthood. Forsooth, the same man was *Augur* and *Pontife* too. And not to tell you what *Plutarch* saith, that the name *Augur* was no title of Magistracie or dignity, but of Art and knowledge onely, *Liui's* words are; *Eodem anno Quin. Fabius moritur, &c. Augur in eius locum inauguratus est Quin. Fabius Max. filius; in eiusdem locum Pontifex* (nam duo Sacerdotia habuit,) *Ser. Sulpitius Galba*: that is, *Quin. Fab.* died the same yeere, &c. Into his roome of Augurship, was *Q. Fab. Max.* his sonne consecrated, and *Ser. Sulp. Galba* (for he had two diuers Priesthoods) into his place of *Pontife*.

But this is nothing to the rest of his absurdities: whereof that wee may giue some taste, let vs see a little how he deriueth the *Masse* from *Numa Pompilius*.

For the name of the *Masse*, hee likes

not

not of them, that deriue it from *Daniel's* מַעֲזִים *Maozim*, and thinks it may be much better deduced from the Hebrue *Messa*, which word, hee saith, wee haue in 4. *King. cap. 11.* signifying *Conculation*. Indeed in the 11. *Chap. ver. 6.* wee haue מַסַּח *Massah*, which the *Septuagint* tooke for a proper name, and interpreted *μασας*, which the French Translation also following, hath retained the word *Mese* in the Text; and yet noted the diuerse interpretation of *Irruption* and *Assassination* in the Margin: from whence this Assc tooke his *Conculation*. But if the word be taken in that sence of *Irruption* or *Conculation*, as hee speakes, the Root will not be מַסַּח *Masah*, but נָסַח *Nasah*: neither will the word *Massah* signifie *irruption*, but, *from irruption*, the præposition being ioyned with the Noun, as the manner of the Hebrues is.

With the like frenzie doth he deriue vs *Missel* from *Misseol* מִשְׁעוֹל, which doth not signifie *Hell*, but, *out of Hell*.

Yet these Etymologies of the *Massé*,
otherwise

Pag. 49. & 72.

otherwise good enough, he thinks not therefore fit to be admitted, because the Author of the Masse, *Numa Pompilius*, vnderstood no *Hebrew* at all : and thereupon he concludeth, that it is a *Latine* word made by *Numa* himselfe, who first of all, forsooth, appointed, those words, *Ite Missa est*, to bee proclaimed vnto the people, when their Sacrifices were at an end. Reader, canst thou imagine, that this fellow had either any shame or conscience in him to write such things as these? Hee should haue produced one of the Ancient Heathen Authors, at least, that had euer ysed the word *Missa* for a Substantiue, ^{And} a name vsuall in their Sacrifices.

And with as little shame is that written of him, when to prooue that the Turkes doe so much esteem of the Masse, hee deduceth the Arabicke wordes of *Mecca*, which is a Townes name, and *Mesulmanos*, which is, *Peacemakers*, or *faithfull* and *Orthodoxe*, and *Mesgid*, which is as much to say as *the place of adoration*,
that

that is, a *Temple*, being all corruptly called *Messa*, *Meselman*, and *Mesites*, all these from the word *Masse*.

Such kinde of stuffe it is that he saith, the old Christians borrowed their Title of *Pope* from the Heathen Idolaters, who were wont to call *Iupiter* their *Pope Iupiter*. A maruell *S. Cyprian* and *S. Augustine* were not Idoles with him too, whom by *S. Ierome* that so stiled the latter, and by the Clergie of *Rome* that so called the first, we find intituled, *most holy Fathers* and *Popes*.

In his next page hee learnes vs from whence the name of *Curate* and *Curio* came, forsooth, ^{κῆρυξ} *from cutting the haire*, which wee euer thought yet had come from *Curia*, (certaine distributions of the people, answerable to our Wards) which had euery one their seuerall *Curiones* or *Curates*, to performe their religious paynim solemnities. In the same place hee dreames how the Priests were called ^{σφατορβοι} *from the round shauing or crowning* of their heads, whom *Dionysius*

thine eyes, and behold the bee Goates, and the
 Rammes leaping vpon the shee-goats, and the
 Ewes, white, and parti-coloured, and spread
 here and there with ash-coloured spots, (as the
Septuagint translated it;) after he had al-
 ready treated of the two kindes, parti-
 coloured, and ash-coloured, hee addeth,

οὗτος ἐστὶν ὁ τὰ λευκὰ ποιοῦν, ὅς ἐστιν ὁ ἀσπρύνων τὰ λευκὰ, καὶ τὰς σποὰς ποιοῦν,

that is, as the interpreter renders it, *Wee*
will now explaine the third and most perfect
 colour that is called Alba, or white; which
 hee doth allegorically expound of the
 Linnen Garment, that was made of the
 purest fine threed, and vsed to be put vp-
 on the High-Priest. Now because all
 this seemed to agree somewhat with the
 Papists *Albe*, the man, being not well in
 his wits, tooke those words of the Inter-
 preter, *Quæ Alba nominatur; which is cal-*
led the white colour, as if *Philo* had spoken
 it of the Priests garment. But that you
 might not maruell how *Philo* should
 come to talke of a Popish vestment, you
 shall presently heare, how hee was ac-
 quainted with the *Missalians* themselves.

Pag. 54.

For hauing reckoned vs vp most of the vestments which the Papists vse in their solemne performance of diuine Rites, *To these* (saies he) *Philo the Jew addes a Mitre to declare the Missalians Royall Diadem.* In the place which is cited, *Philo* treateth of the High Priests Mytre among the Iewes: so that with this fellow the Priests of the Iewes & the Missalists are all one: and then, inasmuch as he doth els. where euer confound the Missalians & the Pagan Priests together, & brings them both from the same origen, it must necessarily follow according to him, that there is no difference betweene the Priests of Pagans, and the Priests of the Iewes, whom God himselfe ordained.

Pag. 59.

Labarum, the name of a Banner, made famous by *Constantine*, but before *Christ's* time (as farre as wee can finde by the bookes of ancient Authors yet extant) neuer heard of, hee tells vs, was knowne by that name to the old Romans, yea, and as ^{it} it were older then *Rome* it selfe, he fetcheth it from *Antenor* of *Troy*.

I am

I am ashamed of these follies, where-
 of the Author himselfe is not ashamed :
 who though hee were some vnlearned
 Sot, which is as cleere as the light at
 noone day, yet hee could neuer haue
 growne to that height of insolent mad-
 nes, but that he came so minded to write,
 as if hee intended not to seeke out the
 Trueth, but to oppresse his Aduersaries
 with criminations, true or false, no mat-
 ter what. For who was euer so mad to
 say, that *Numa Pompilius* celebrated
 Masse 700. yeeres before Christ was
 borne? and yet this Scribler affirms it
 almost in euery page. And therefore
 when hee speakes of the Priests which
Numa constituted, hee calls them *Masse- Priests* ; and in his 13. *Chap.* alleading
 the place of *Blondus*, concerning the ma-
 ner of the Pagan Rites in their Sacrifi-
 ces, that which *Blondus* speakes of the
 Gentiles, *Dijs superis sacra facturi*, about
 to sacrifice vnto the Gods, this man turnes,
 who were about to say *Masse*.

Pag. 55.

In his 15. Chapter he saith, that *Priests*

Pag. 62.

learned to say their Confiteor before Masse of Numa the Magician; for that it ~~was~~ the custome of the heathen Idolaters also, to looke heavily, and confesse themselves before their offering of Sacrifice. In the custome of Confessing, which otherwise no body, that is in his right minde, can find fault withall, if the Papists haue admitted any thing worthy of blame, I am not hee that will excuse it. But if that bee their fault onely, that the Heathens vsed some such matter, what shall be free from reprehension, euen in the most pure and vncorrupt Religion? For it is well knowne also, that the Priests vnder the old Lawe did first offer Sacrifice for their owne sinnes; which I thinke no body will say the Israelites tooke from the heathen Idolaters. And let but a man now denie this fellow, that whatsoeuer matters in Religion are common to vs with the Gentiles, bee in all haste to be cast away, the whole frame of his booke will presently fall asunder: for this is the onely foundation whereon so many vnfauoury
dis-

disputes, so many foolish, yniust, and false accusations doe rest. What the minde of the Fathers in this behalfe was, may be shewne by many of their owne testimonies. *Quoniam idola colebamus, nunc Deum colere non debemus, ne simili eum videamur cum Idolis honore venerari?* Because we once worshipped Idoles, shall wee not now worship God, lest we should seeme to giue him the same honor that Idols had? saith S. Ierome, crying out against *Vigilantius*. And S. *Augustine* against *Faustus* the Maniche; *Sicut, non ideo contemnenda vel detestanda Virginitas Sanctimonialium, quia & Vestales Virgines fuerunt, &c.* As we are not (saith hee) to despise or detest the virginity of holy Nunnes, because there haue beene Vestall Virgins also, &c. To that purpose *Tertullian de præs. aduers. baret.* doth abundantly demonstrate, that the Gentiles had some things of neere affinitie with the Ceremonies that wee vse in the chiefe mysteries of our Religion. And so farre were the old Chriistians from refusing all the Rites and customes of
the

the heathen, that as far as pietie would suffer them, they did prudently condescend and apply themselues thereunto, the more easily to winne them in matters of greater moment; as by learned men it hath beene obserued, and may be by many examples made good. But this mans owne words are sufficient to confound him, and to conuince him also of manifest impietie.

For he that elsewhere so bitterly condemneth whatsoeuer seemes among the Papists to haue any agreement with the customes of the heathen, and for no other reason, but because they be answerable one to the other; yet hee tells vs more then once, that *Christ himselfe did choose these Symbols to institute the Sacraments of the new Testament withall, which as well the Iewes as the Gentiles were accustomed to vse in their Sacrifices and Ceremonious worship, that so all nations might the more facily admit of these Rites, which were already familiar vnto them.* As for the Gentiles, whether Christ had any refe-

rence

rence to their Ceremonies, or no, I will not rashly say: but that hee did so accommodate himselfe to the Iewes, as to institute nothing in Rites and Ceremonies, which was not common and vsuall with them before, many learned men haue made it good by most certaine Testimonies of the *Talmud*, and other writings of the Iewes. They therefore that without breach of pietie haue followed Christs example in things indifferent, are they to bee esteemed as *impious* and *profane*? or are not they much rather to be so accounted, who the more freely to deride their Aduersaries, spare not Gods owne sacred word, nor abstaine from horrible blasphemies? wherein how notorious this *Hell-bound* hath beene, it will be enough to declare by this one example.

Psal. 43. v. 4. *David* breakes forth with ioy into these wordes אֲבִירָא &c. which the *Septuagint* render after this manner,

εὐστασιασάμενος ὡς ἐν τῷ θυμῷ μου ὡς ἐν τῷ θυμῷ μου ὡς ἐν τῷ θυμῷ μου ὡς ἐν τῷ θυμῷ μου

and the vulgar Latine following them,

I

hath

Pag. 63.

hath translated, *Introibo ad altare Dei, ad Deum qui letificat iuuentutem meam.* I will goe *Unto the Altar of God, euen Unto the God that is the ioy of my youth.* Vpon which speech of the Prophet, thus doeth this wicked Idiot make his descant: Numa the Magician helde opinion, that there was great sanctitie in these wheelings, wreathings and turnings about of the Sacrificer; which, as may be coniectured, was an occasion of adding this pleasant Song to the Misall Introduction, I will goe vp (*sayth hee*) to the Altar of God, which reioyceth my youth. Hath hee not iust cause to reioyce, when hee sees the cloth laid, the table set, the banquet prepared, the musicke of Organs and other Instruments to sound, odours and Incenses, the Chalice full of wine, the Collation prepared, and chinke-offertories ready to fill his purse? Are not all these meanes to exhilarate the Sacrificers youth, when he goes vp to the Altar to say Masse, to daunce and turne about, in forme to him prescribed by the Magician Numa Pompilius? A godly Father long since complaining of a certaine Citie,

rie, said, *Ἡ ἀνδρὶς τοῦ τοῦ θεοῦ τοῦτον ἄνθρωπον ἐν τῷ πνεύματι, ὃς δὲν*

αὐτὸν ἐν τῷ πνεύματι καὶ ἐν τῷ πνεύματι ἐν τῷ πνεύματι ἐν τῷ πνεύματι. Which

sets her selfe to iest and play with things Di- *Greg. Naz. orat. 3. de pace.*

uine, as well as with any other common mat-

ter; and rather will shee laugh at such things

as be good and honest, then passe over without

laughter such things as be ridiculous. This is

the fault of many now adayes, that make

themselues sport with iesting vpon sa-

cred Actions, and affect the name of

Wittie men in things that are so serious.

I should here haue made an end, but

that I cannot with a good conscience si-

lently passe over that most heinous iniu-

rie which is done heere to the holy Em-

perours, and ancient Bishops of Rome.

For thus this furious man writes. *The* *Pag. 40. 41.*

Bishops of Rome, who termed themselues

Christians, for three or foure hundred

yecres after the Incarnation of Christ, did

nothing else, but labour to corrupt the Use

of the holy Sacraments, to restore the Iewish

Ceremonies, and the Idolatries of the ancient

beathen Romanes. And of S. Gregory hee *Pag. 73. 74.*

sayth expressely, that, being instructed in Py-

thagoricall Magicke, and hauing studied the Lawes of King Tull. Hostilius, successeour to Numa, hee enriched the Masse with new Magicall additions. With what countenance, may it bee thought, with what eyes will those blessed soules (if there be any sense in them) looke downe from heauen vpon this base mushrum, that calls their faith in question, which many of them, as glorious martyrs, haue sealed with their blood, and accuseth them of the same impietie, which their most cruell persecutors professed?

But for Casaubon, how much hee is abused, to haue such abominable dottrelismes of a franticke fellow put vpon him, though I hope there bee fewe but conceiue it, yet it will not be amisse for their behoofe that know it not, to let it be seene in his owne wordes. Thus therefore he writes in his Exercitations:

Nemo peritus rerum Ecclesie ignorat opera Romanorum Pontificum per multa secula Deum esse usum in conseruanda sartâ testâ recte fidei doctrinâ, &c. No man that is seene

seene in Church story can be ignorant, how
 that many ages together God used the helpe
 of the Romane Bishops in preserving whole
 and sound the doctrine of true Religion, &c.
 In the same place. *Ventum est ad Leo-*
nem Magnum, de quo Pontifice quàm ho-
norificè sentiamus, ipsi iam ostendimus: Non
enim ignoramus, quantus hic fuerit sincera
fidei defensor, & pro rectâ fide quantos la-
bores sustinuerit, quàm Ecclesiâ Dei utiles,
 &c. Wee are come to Leo the Great; of
 which Pope how honourably wee conceiue,
 we shewed euen now; for I am not ignorant,
 how great a defender hee was of the right
 faith, and how many labours he underwent
 for the true Religion, how profitable to the
 Church of God, &c. And in another place
 of S. Gregorie. *Fuit Gregorius, non so-*
lùm cognomine, sed rebus ipsis Magnus &
Sanctus, ac verè sui sæculi propè iam fer-
rei, Phœnix. Nos quidem ita censemus, &
cur ita censemus, causas parati sumus red-
dere, &c. Gregory was not onely Great in
 name, but a Saint, and Great indeed, the true
 Phœnix of his almost yron-grown age. True-

by so wee thinke, and why wee thinke so, wee are ready to giue account, &c. Without doubt many more passages might bee brought to the same purpose, if any man will take the paines to turne his bookes. But I hope, these which did now accurre, will bee enough to satisfie the Reader.

Now for the Emperours of Rome, wee are to say a little of them; because this Author doeth so confidently auerre them to haue euer beene all most deadly enemies vnto Christian Religion, and most stiffe persisters in the superstitions of their Ancestors. For so in his tenth Chapter hee doeth expressely, and in so many words affirme, that *for the space of 400. yeeres, the Romane Church of Emperours and Senators, were alwayes Opposites and Enemies vnto the Law of Iesus Christ.* But in the next page, that, *for the space of 700. yeeres, or thereabouts, after the Incarnation of Christ, there was no Emperour, King nor Prince at Rome, that would embrace the Law of Iesus Christ.* Perhaps
(saith

(saith hee) there may be some that will object against vs one Philip, which some vaunt was conuerted to holy Baptisme, whose depraued manners gaue occasion to the most ancient Historiographers to esteeme him unworthy of the name of a Christian. Whereunto they adde Constantine the Great, that assembled the Councell of Nice, but his Residence was in Greece, called the Empire of the East, and yet hee would neuer embrace the Character of Baptisme, to be regenerated by the blood of Christ, till he was threecore and sue yeeres olde, when hee was baptized by an Arrian Bishop of Nicomedia, named Eusebius, when the same Constantine was at the point of death. Wherefore Syluester Bishop of Rome need not vaunt of conuerting the Emperour to the Faith.

Good God! what a prodigious libertie of lying is here? What fountaines of waters, what seas shall be able to wash away the blacke poison of this most impure Calumniator? What, was not Constantine therefore, nor Iouinian, nor Valentinian, Gratian, not hee, whom so many

ny actions, so many glorious praises of the Christians made famous, *Theodosius the Great*, was not Hee a Christian? But whereas hee denieth *Constantine* to haue beene a Christian, because hee deferred his baptisme, it is well knowen that the most godly Emperour did that after the manner of his time then in vse. For we finde that many in those ages, who had sincerely taken vpon them the name of Christ, deferred and put off their baptisme a long while; who beleeuing all their former sinnes to be washed away in this sacred Lauer, did suppose that time to be the fittest for it, (as *Eusebius* writes in the life of *Constantine lib. 4. c. 61.*) when their life drew neere to an end; that by this meanes they might goe out of the world with a cleane and pure conscience: against which custome notwithstanding, as being too full of danger and hazard, the Fathers both Greeke and Latine that then flourished, did mainly oppose themselues. But there was a peculiar reason for *Constantine* besides;

sides; because (as he professeth himselfe in *Euseb.*) if God had giuen him a longer life, his desire and purpose was to haue beene baptized in Iordan, which Christ himselfe had sanctified with his owne baptisme.

And if he must therefore be thought to be auerse from Christianitie, because he was baptized so late, what shall wee say of *Valentinian*, who hauing deferred his baptisme farre longer, was ouertaken by suddaine death? whom neuertheless S. *Ambrose* vndoubtedly beleeued to haue beene receiued into heauen when he was dead, much lesse made any question of his liuing or dying a Christian. Let vs heare S. *Ambrose* himselfe, how he comforts the Sisters of this deceased Emperour. *Sed audio vos dolere, quod non acceperit Sacramentum Baptismatis. Dicite mihi, quid aliud in nobis est, nisi voluntas? nisi petitio? Atqui etiam dudum hoc votum habuit, ut cum in Italiam venisset, initiaretur; & proxime baptizari se à me velle significauit; & ideo præ cateris causis me accersendū putauit. Non habet ergo*
K *gratiam,*

*S. Ambros.
de obitu Va-
lent.*

*gratiam, quam desiderauit? non habet, quam
 poposcit? Certe quia poposcit, accepit. But I
 heare how it griueth you, that he receiued not
 the Sacrament of Baptisme. Tell mee, what
 haue we in ~~Us~~ else, but our will? what, but
 our desire? But this desire he had euen a long
 while since; that after his comming into Ita-
 ly he might be initiated; and hee signified his
 mind, that he would presently vpon it be bap-
 tized by me; For which cause more then any
 other, hee thought good to haue me sent for.
 Hath he not therefore that grace which hee
 desired? not that which he so earnestly pray-
 ed for? Certainly because hee did desire it,
 he did receiue it. And a little after: *Qui
 habuit spiritum tuum, quomodo non accepit
 gratiam tuam? Aut si quia solenniter non
 sunt celebrata mysteria, hoc mouet; ergo ne-
 que Martyres, si Catechumeni fuerint, coro-
 nentur. Non enim coronatur, si non initiatur.
 Quod si suo abluuntur sanguine, & hunc sua
 pietas abluit & voluntas. He that had thy
 Spirit, how had hee not thy grace also? Or if
 that be a hinderance, because the Sacrament
 was not solemnly celebrated, why, then the
 Martyrs**

Martyrs themselves if they were still in the number of the *Latini* (*humani*, (Christians instructed, but not yet baptized) shall receive no crowne of their Martyrdome; for hee that is not initiated, is not ^{Crowned} ~~received~~ neither. But if their owne blood did baptize them, then did his pietie and desire also baptize him.

Now that *Constantine* was baptized by an *Arrian* Bishop, howsoever this opinion be favoured by *S. Jerome*, yet the contrary is maintained by others. The Emperours that succeeded next after *Theodosius the Great*, whether they were *Romane*, or *Barbarous*, though they were many of them infected with the *Arrian* heresie, yet Christians they were all, and, which is most to the purpose, they were every one farre from any suspicion of *Paganisme*.

For *Symmachus* his Relation (which this frantike *Zelote* falsely calleth his *Answer*, because hee would not bee brought to confesse, that even the chiefeest men in authoritie and office were faine to beg for their Religion) the matter must bee a

little more fully thought on, inasmuch as he makes it ^{again} ~~against~~ strengthening of his cause, to prooue that *the Senate and Senators of Rome* (for so hee writes) *could not any of them bee euer brought to imbrace the faith of Christ.* The case was this. *Symmachus* was sent Ambassadour by the Heathens to *Valentinian*, to get them their *Altar of Victory* restored, &c. but could not obtaine it. Therefore the Emperour was a Christian at least. But who were they that desired this? *Abfit* (saith *S. Ambrose*, in his first booke against the Relation of *Symmachus*) *ut hoc Senatus petijisse dicatur; pauci Gentiles communi vtuntur nomine. Nam & ante biennium ferme, cum hoc petere tentarent, misit ad me S. Damasus Romana Ecclesie Sacerdos, iudicio Dei electus, Libellum, quem Christiani Senatores dederunt, & quidem innumeri, exposulantes nihil se tale mandasse, non congruere Gentilium huiusmodi petitionibus vos præbere consensum. Questus etiam publice, priuatimq; se non conuenturos ad Curiam, si tale aliquid decerneretur. Dignum est temporibus*

*Idem lib. 1. cont.
Relationum
Symmachus.*

bus vestris, hoc est, Christianis temporibus, ut dignitas Christianis Senatoribus abrogetur, quò Gentilibus Senatoribus profana deferatur voluntatis effectus? Hunc libellum ego fratri Clementie vestre direxi. Vnde constitit non Senatum aliquid de superstitionis impensis mandasse Legatis, &c. God defend that the Senate should be said to haue desired it; a few heathen men vsurpe the name of all the rest. For well nigh two yeeres since, when they attempted it, S. Damascus, the Bishop of Rome, elect of God, sent mee a booke, that the Christian Senators, a very great number of them, had giuen vp, expostulating the matter, how that they had giuen no such thing in charge, and that it was not meete You should giue way to any such petition of the Heathen. And further they complain'd both in publike and priuate, that they would not come at the Senate-house, if any such thing were granted, or decreed. Is it fit for Your times, that is, for Christian times, to haue the Christian Senators put by their honour, that the profane Heathen Senators may haue their will? This Booke I directed to

Your Brother', by which it appeareth that the Senate gaue no order to those Ambassadors for the vpholding of Superstitious Paganisme. Let the Reader now iudge, whome wee should belecue of the two, this most holy Prelate, that was an eye-witnesse of those things in his owne time; or this impudent knaue, that hath no knowledge at all in Ecclesiasticall Antiquitie.

It remaines now last of all, that, as we promised at first, wee should say a little of that booke, which my Father vnder-tooke in the like Argument with this. Wee will dispatch it in his owne words.

Casaubon to
the Reader, in
his Exercit.
vpon Baronius.

*Quedam breuiter attigi, quædam paulò ob-
rarius tractaui; vt doctrinam de sacro sanctâ
Eucharistiâ, de quâ dum vestigia Baronij
premo, Tres scripsi Disputationes; vnâ de
Varijs huius Sacramenti apud Veteres Ap-
pellationibus; alteram de Transubstantia-
tione; tertiam de genere Sacrificij Christia-
norum; conatus primorum seculorum doctri-
nam, non minus candide & æquè, quam accu-
rate exponere. That is, I haue touched some
things*

things briefly, and other things I haue handled more at large, as the doctrine of the Holy Eucharist; whereof, treading in Baronius his owne steppes, I haue wrote Three Treatises; One, of the various appellations of this Sacrament, among the Ancient. Another of Transubstantiation. A third, concerning the nature & kind of the Christians Sacrifice. And I haue done my indeuour in them to set forth the doctrine of th^e primitiue times, no lesse accurately then candidely, and without guile or fraud. The first of these you haue in his Exercirations already published. Of the rest thus hee writes himselfe. *Atque hæc de Appellationibus huius diuini Sacramenti impræsentiarum satis. Restabat ut ad secundam partem Baronianæ digressionis de Eucharistia, quæ est de Transubstantiatione, accederemus; & quæ fuit veteris Ecclesiæ fides super eo articulo accurate expendere. Sed cum nostra ad eam partem responsio, itemque ad tertiam de sacrificio Christianæ Ecclesiæ in molem multò maiorem quam initio putaremus excreuerit: satius fore visum est, ut illæ disputationes separatim*

Exercit. Pag.
87.

separatim ederentur, neque huius operis editionem morarentur. And this shall suffice for the present concerning the Appellations of this Holy Sacrament. It remained, that wee should come to the second part of Baronius his digression about the Eucharist, which is of Transubstantiation; and that wee should diligently examine what the faith of the Ancient Church was concerning that Article. But forasmuch as our answer both to that, and to the Third part about the Sacrifice of the Church, groweth to a far greater bignesse, then wee thought it would have done at first; I thought good to let those Tractats rather bee published by themselves, then that they should let, or stay the Edition of this worke. But what hee here promiseth being prevented by an untimely death, he neuer published. And whether he began them onely, or brought them to any perfection, and left them ready for the Presse, I cannot tell, hauing neuer had any thing of them come into my hands; but sure I am, that in this Pamphlet besides the very name of Casaubon, there is nothing of them

them at all. None of that candor which he vsed, none of that simplicitie, none of that accurate diligence is here to be scene; nor any signe of that Method which hee had proposed. Besides that which my Father promised, he had gathered it all out of the Fathers, and other old Writers; here is no mention of Fathers, no testimonies produced from them, except three or foure at the most, which are brought in by the By at the latter end of the booke. That which we cited euen now from his exercitations, he wrote in the yeere of our Lord 1614. The French Edition of this Booke, out of which this English Copie was translated and re-printed, is pretended to have been set foorth (as I remember, for I could get the sight of it but once) in the yeere 1607, at what time *Casaubon* liued in *Paris*, beeing sent for thither by the most Christian King *Henry III.* of *France*, to bee Professor of *Humanitie*. Who then desiring leaue of his Maiesty, modestly to refuse *Baronius* his *Annals*,

see the admonitio
to Darcy.

was denied it. And at that time, that is to say, in the yeere 1607. was his Booke *De Ecclesiasticâ Libertate* vpon publishing; howsoever his name was suppressed; and yet that would doe no good, for when there was but a very little part of it printed, the Booke was called in by the Kings authority, and so *Casaubon* forced to breake off that which he had vndertaken to write. Was it likely therefore that hee durst venture to set forth such a virulent Booke as this, and one that was so vniustly written against the Papists? Or if he had ventured it, could hee haue escaped vnpunished? Where were his Aduersaries at that time, who, after his comming into *England*, and his first beginning to write about matters of Religion, opposed themselves against him, in such number, and such bitterness as they did? I haue a *Catalogue* by me of all the Books which my Father euer published, written with his owne hand, which elsewhere I haue set forth to the world.

How

How came it to passe, that hee should leaue out this? But what need wee any more, seeing the Imposture of these deceitfull men is already detected? who had cunningly printed, and prefixed the name of *Isaac Casaubon* before a *French Booke*, which was put forth without any name at all, (as in *France* many are, specially if they be Diuinitie Books;) and so by an artificiall immutation of the Arithmeticall figures for the yeere, put a new face vpon an old moth-eaten Pamphlet; supposing themselues to be safe enough, if they could but any way transferre their imposture vpon others. It concerned after ages, that at no time there should be want of such, as might both deprehend, and reuenge the fraudulent dealings of these wretchlesse and wicked men.

F I N I S.



AN ADMONITION

TO ABRAHAM JACIER,
the *Genenian*, falsely surnaming
himselfe DARCY.

SIr, Vnder taker for a false
worke, it were not amisse,
(if you be capable of good
aduise) that you gaue some
satisfaction to the world your selfe for
this foule iniurie, which you haue so
rashly done, not onely to Mr. *Casaubon*,
but to the whole Church of *England*,
in republishing a Booke vnder his name,
that was fitter for a Turke then a Chri-
stian to write; and hereafter that you
would take notice of your owne insuf-
ficiencie, to spend your Censure vpon
such matters, as you vnderstand not.
What had you to doe, to tell the world,
what a *Rare* and *Admirable* piece of *Di-*
uinitie you had found out, a Booke of
such *abstruse* Learning in it, so *Ortho-*
doxall,

M

doxall, so *Sincere* a worke? Is it for a
man that neuer had his sight, to iudge
of colours? or for you to tell vs, what is
Orthodoxall, or what not? Goe, I'll giue
you better counsell, home againe, and
meddle with your Fiddle-strings. Take
not vpon you beyond your reach. It is
not for such as you are, to tell vs what
Bookes are beneficiall for this Church
and Monarchy. And when you looke
vpon your Booke againe, let it be through
this, that you may perceiue and acknow-
ledge *your selfe* to haue beene a more
rash and ignorant, and M. *Casaubon* a
more Religious and Learned man, then
you thought on. But aboue all things,
(because you are not capable of many)
the next time you reade ouer your *Title*
with his *Name* on't at the beginning,
and your Aliterate *verses* vpon his
Name at the end of your pretended pre-
cious worke, Reade on here withall, and
reade with shame enough, That this
your admired Pamphlet, this your *Allo-*
brogicall Dormouse indeed, came stea-
ling

ling out in a corner by owle-light, (no good signe of a *Sincere* Booke) and was Printed in French *Three* yeeres before M. *Isaac Casaubon* was borne. I say no more then what I haue scene, and can make good. But it is no maruile you counterfeit *other* mens names, seeing you haue already falsified your *owne*. So wishing you to be wiser, and more honest hereafter, lest a worse thing happen then you haue endured hitherto, I leaue you.

C.

Faults to be amended in the Print.

- Pag. 6. lin. 17. for, ~~the same~~ : Reade, *in the same thing.*
 Pag. 33. lin. 21. for, ~~the last~~ : Reade, *Thus.*
 Ibid. lin. 23. for, ~~of to have, &c.~~ Reade, *as a master of no science at all.*
 Pag. 34. lin. 7. for, *They* : Reade, *Them.*
 Pag. 46. lin. 14. after the word *Pontifex* : blot out the Colon:
 Pag. 48. lin. 16. for, *a name* : Reade, *And a name.*
 Pag. 52. lin. 24. for, *as it* : Reade, *as if it.*
 Pag. 67. lin. 5. for, *reigned* : Reade, *crowned.*
 Pag. 68. lin. 2. for, *against* : Reade, *a great.*
 Pag. 73. lin. 19. adde in the Margin, *See the admonition to Darty.*
-

ling out in a corner by owl-light, (no
 good sign of a *Swiss Book*) and was
 Printed in French. These yeeres before
 M. Isaac Casaubon was borne. I say no
 more then what I have seene, and can
 make good. But it is no miracle you
 counterfeite other mens names, seeing
 you have already falsified your owne. So
 willing you to be wiser, and more ho-
 nest, I have left a worse thing happen
 then you have endured hitherto, I leave
 you.

C.

Tables to be annexed in the Print.

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